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HOLINESS TO THE LORD.



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HINDOO TEMPLES.

OUR engraving gives a sketch of a portion of the outside of a Hindoo Temple in India, which has the appearance of having been built many centuries ago.

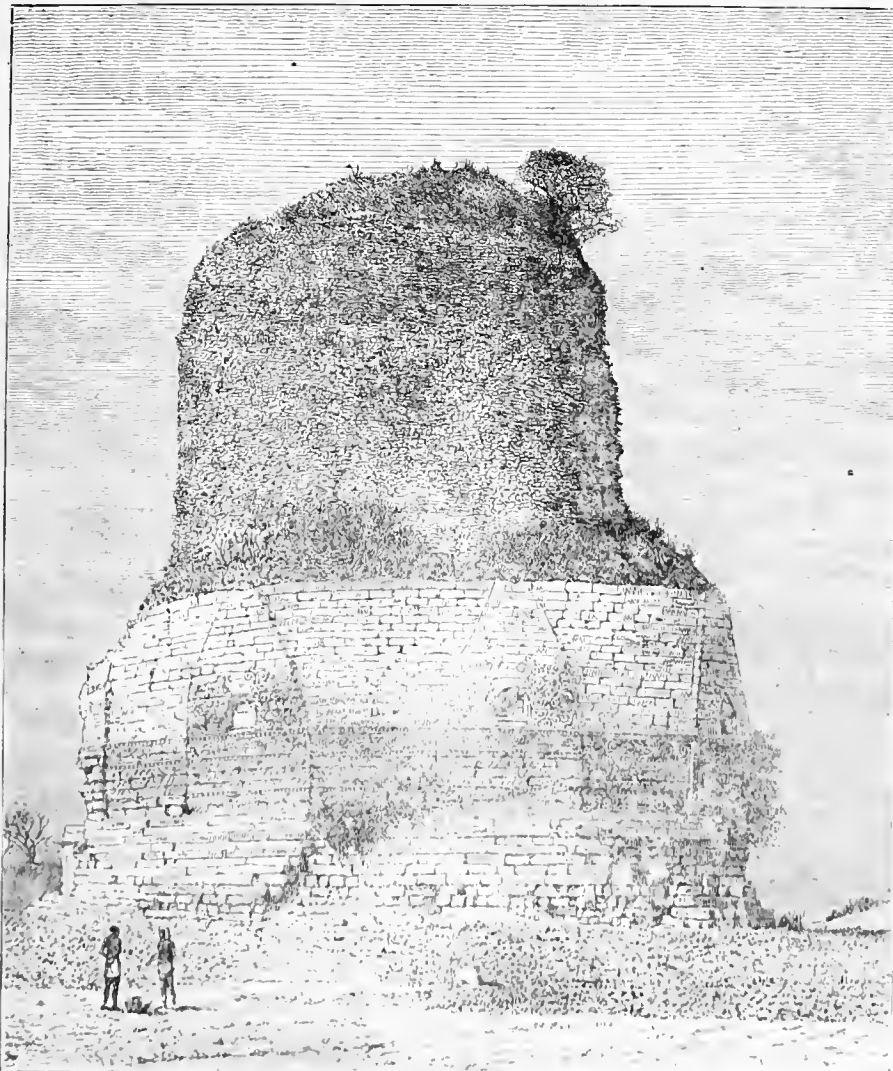
There are many different styles of such buildings in that country; consequently, the accompanying illustration gives a very limited idea of what may be seen by travelers in that far-off land, and which the writer of this short sketch was quite familiar with when on a mission to that country.

The materials composing these structures are brick and stone, being cemented together in a firm and durable manner, and frequently coated over with stucco, and ornamented in the most profuse and singular manner, differing according to the period at which they were built, as well as the means and taste of the builders.

These temples are used by the

Brahmin priests, who have charge of them and officiate therein, for the observance of secret rites, and the initiation of the priests, who begin to officiate at an early age—as early

as the commencement of their teens. These rites are conducted in a whisper, in order to secure secrecy; in short, such is the degree of caution and jealousy which marks all their proceedings, that no stranger is permitted to enter, except at the risk of his life. So far as known, no white man or Mohammedan has ever been admitted to membership in their fraternity. Some years ago an attempt was made by a general officer of the British army to accomplish that object; but though he persevered for quite a number of years, and even married a native Hindoo lady, wore the dress of that religion, bathed in the Ganges three times a day, and scrupulously



attended to all the known outward or public observances of that singular people, he failed to succeed. The only thing he accomplished was to earn the name of "Hindoo Stewart."

In the city of Calcutta, I had the opportunity of conversing with a youth of sixteen, who had been initiated into the priestly office, and who was adorned with the usual skein of thread, reaching from the shoulder to the hip. This is worn by the priests. They receive it at the commencement of their priestly career, as a sign and token to all true believers. He stated that at the ceremony everything was said in a whisper, and must on no account be divulged. He laughingly told me he had two wives, and expected before he died to have many more.

Great numbers of these buildings have been erected by, or through the influence of, the Fakeers, a class of beggar-priests, who are found scattered all over India, and who travel from place to place. These Fakeers live upon the coarsest and most unpalatable food, are covered only with scanty and filthy rags, carry a long bamboo staff in their hand, and sometimes a human skull, out of which they drink.

These men are very bold and audacious in soliciting alms and donations for building temples. And should their extravagant demands or expectations not be complied with they do not hesitate to shower curses upon those who refuse.

In the course of my travels in Bengal, I have seen merely the outside of the temples, which have the appearance, in some cases, of rows of old-fashioned, gigantic pepper boxes, splendidly ornamented and gilded, but in a grotesque style. On one occasion I ventured as far as the outer gate, leading into a court yard, at which I asked the porter leave to enter, but was sternly and unceremoniously refused admittance. I was afterwards told that if I had forced my way in I would have been severely beaten, and perhaps killed.

In contrast with this, the Mohammedans allow strangers to enter their mosques, or houses of worship, on condition that they will "put off their shoes," and, upon one occasion, I not only pulled off my shoes, but my socks also, which act of courtesy was rewarded by a lavish amount of salaams from the attendants.

No illustration or verbal description, in fact, nothing but a visit to what I have briefly and faintly described, could be satisfactory to an inquiring mind. YAM.

WHALEBONE.—Few persons know what the whalebone of commerce represents in the living animal. A writer thus describes it:

"Whalebone, in fact, represents an enormous development of the gum of the whale, and exists in the living animal in the form of two rows of plates, which, like a great double fringe, hang or depend from its palate.

"From one hundred and fifty to two hundred of these plates exist in the mouth of a whale, and the largest plates may measure from eight to ten or twelve feet in length. The inner edge of these whalebone plates exhibit a fringed or frayed-out appearance, and the whole apparatus is adapted to serve as a kind of gigantic sieve or strainer.

"Thus, when the whale fills the mouth with water, large numbers of small or minute animals, allied to jelly-fishes and the like, are ingulfed and drawn into the capacious mouth cavity.

"The water is allowed to escape by the sides of the mouth, but its solid animal contents are strained off and entangled by the whalebone fringes, and when a sufficient quantity of food has been captured in this way, the morsel is duly swallowed. Thus it is somewhat curious to reflect that the largest animals are supported by some of the smallest beings."

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

JOSEPH'S wife, Emma, had a sister, by the name of Mrs. Wasson, who was living near Dixon, Lee County, Illinois. On the 13th of June he started with his wife and children to make her a visit. After he had gone a letter from Judge James Adams, of Springfield, under date of the 16th, reached Nauvoo by express. In this letter the Judge stated that Governor Thomas Ford had told him that he was going to issue a writ for Joseph, and that it would start the next day. Missouri was still determined that Joseph should not have any peace, and the governor of that State had sent to the governor of Illinois, Thomas Ford, to arrest him and deliver him up to the officers of Missouri. When this letter reached Nauvoo Joseph's brother, Hyrum, sent Brothers William Clayton and Stephen Markham as fast as possible to inform him. They rode two hundred and twelve miles to reach the place where Joseph was, and sixty-six hours after leaving Nauvoo they found him. You may know that they had but little rest to travel so many miles in so short a time. Joseph told them not to be alarmed. Said he, "I have no fear. I shall not leave here; I shall find friends, and Missourians cannot hurt me, I tell you in the name of Israel's God." He had previously given an appointment to preach in Dixon, and the people were anxious to hear him; but he wrote to them telling them there was a writ out for him, and he, therefore, declined preaching.

On the 23rd, two men were at Dixon trying to hire a man and team. They said they were "Mormon" Elders and wanted to see the prophet. They obtained the team and drove up to Mr. Wasson's while the family were at dinner. They told the same story there; that they were "Mormon" Elders and wanted to see "Brother Joseph." Joseph was in the yard going to the barn when one of them stepped to the end of the house and saw him. He spoke to Joseph in a very uncouth and ungentelemanly manner, and the other one stepped up to him and collared him. They lied when they said they were "Mormon" Elders. One of them was Joseph H. Reynolds, sheriff of Jackson County, Missouri, and the other was constable Harmon T. Wilson, of Carthage, Illinois. They presented their cocked pistols to Joseph's breast, and Reynolds cried out with big oaths that if he stirred an inch he would shoot him. Joseph inquired what the meaning of all this was. No satisfactory answer was given; but the oaths and threats were repeated. Joseph told them "I am not afraid of your shooting; I am not afraid to die." He then bared his breast and told them to shoot away. Said he, "I have endured so much oppression, I am weary of life; and kill me if you please. I am a strong man, however, and with my own natural weapons could soon level both of you; but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance." Reynolds swore again that if Joseph said another word he would shoot him. To this Joseph replied that he could shoot away, he was not afraid of his pistols. By this time Brother Stephen Markham walked towards them. When they saw him coming, they turned their pistols from Joseph to him, and threatened his life if he came any nearer. He

paid no attention to their threats; but continued to advance nearer. Seeing they could not stop him by their threats they turned their pistols on Joseph again. They jammed them against his sides, and holding their fingers on the triggers, ordered Brother Markham to stand still, or they would shoot Joseph through. As Brother Markham was advancing rapidly towards them, Joseph said to him, "you are not going to resist the officers, are you, Brother Markham?" He replied, "No, not if they are officers: I know the law too well for that."

They then hurried Joseph off, and put him into their wagon. They wanted to run him off without letting him see or bid farewell to his family, or even allowing him time to get his hat or clothes. He said to them: "Gentlemen, if you have any legal process, I wish to obtain a writ of *habeas corpus*." During all these outrageous proceedings of theirs, they had neither shown a writ nor served a process upon him. If he had killed them for thus attacking him and threatening his life, he would have been justified by the law in doing so, for no man in this country has a right to molest or take another prisoner without he shows papers which authorize him, as an officer of the law, to do so. But even if he have papers, he has no right to draw weapons and threaten the life of a prisoner, unless he is resisted and his own life is in danger, or the prisoner is likely to escape. When he spoke about the writ of *habeas corpus* they swore again, and said he should not have one. They would have driven off without permitting him to get his hat and coat, but Brother Markham sprang to the horses' heads and caught them by the bits, and he'd them, though Reynolds and Wilson threatened to shoot him, until Joseph's wife brought him his hat and coat. At this moment Joseph saw a man passing, and he told him that these men were kidnapping him; and he wished to get a writ of *habeas corpus* to deliver himself out of their hands. As the man did not seem to interest himself in the matter, Joseph told Brother Markham to go, who immediately proceeded to Dixon on horseback. Reynolds and Wilson carried Joseph to Dixon at full speed, and during nearly the entire distance they kept their pistols with the muzzles close at his side. They drove up to the tavern, and he was thrust into a room and guarded there, and not allowed to see anybody. Joseph again told Reynolds that he wished to get counsel; he wanted to see a lawyer; but he made a reply similar to those he had before made. He swore that he should not have counsel, and if he said another word he would shoot him. Joseph asked him why he threatened this so often; if he wanted to shoot, he could fire away. But this threatening of these men was the mere bravado of cowardly bullies. They were really afraid of Joseph; but they thought they could scare him by threatening to kill him. If they could have had him in a place where they could have killed him without danger to themselves, they, no doubt, would have done so; they did not, however, dare to shoot him where he was.

They were so anxious to hurry him off that they ordered fresh horses to be ready in five minutes. Joseph saw a person, and he shouted to him through a window that he was falsely imprisoned and wanted a lawyer. A lawyer came; but the door was banged in his face, and he was told they would shoot him if he came any nearer. Another lawyer came and he received the same treatment. This conduct began to cause considerable excitement in Dixon. Bro. Markham told that Reynolds intended to drag Joseph immediately away to Missouri and prevent him from taking out a writ of *habeas corpus*. This was made known to several citizens, who gathered round the hotel door and gave Reynolds to understand that if that was their mode of doing business in Missouri, they had another

way of doing it in Dixon. They were a law-abiding people and republicans, and they wanted him to know that he and Wilson could not take Joseph away without giving him an opportunity for a fair trial, and that he should have justice. They also told him that if he persisted in his course, they had a very summary way of dealing with such characters as he.

When Reynolds found that the people were not to be trifled with, and that it was useless to resist, he allowed the two lawyers who had been there—Mr. Edward Southwick and Mr. Shepherd G. Patrick—to go into the room to Joseph. But Wilson still guarded the door on the inside, and Reynolds stood guard on the outside. Joseph told the lawyers that he had been taken a prisoner by these men without a process; that he had been insulted and abused by them; he showed them his sides which were black for about eighteen inches in circumference, from their punching him with their pistols; and he told them that he wanted them to sue out a writ of *habeas corpus* in his behalf.

Reynolds swore that he would only wait half an hour. This was all the time he would allow Joseph or the lawyers to get out a writ of *habeas corpus*.

(To be Continued.)

BOOK OF MORMON SKETCHES.

BY J. A. LITTLE.

(Continued.)

AFTER the war between Akish and his sons had ended, Omer returned to the land of his inheritance and assumed the government over the remnant of his people. In his old age he appointed his son Emer his successor, and died two years after, having seen many days which were full of sorrow.

Those who survived the general destruction were greatly prospered under the reign of Emer. In sixty-two years they became quite numerous and wealthy. They had all kinds of fruit and grain. They had also gold, silver and precious stones. They had cattle, sheep, swine, goats, horses, asses, elephants, and many other kinds of animals useful to man. Emer reigned in righteousness, and was succeeded by his son Coriantum. He followed the good example of his father, was greatly prospered, and built many large cities. His wife lived to be one hundred and two years old, but bare him no children. After her death, he married a young maid by whom he raised a family. He lived to be one hundred and forty-two years old, and was succeeded by his son Com. After Com had reigned nineteen years, he had a son born to him called Heth. The people had again become very numerous, and had spread over the country. Heth was a wicked man, and embraced the secret plans of old to gain power. He slew his father and usurped the government.

Prophets again appeared among the people and warned them to forsake their wickedness or they would be destroyed by a famine. The people, in compliance with the orders of Heth, cast out the prophets, and threw some of them into pits to perish.

In fulfillment of their predictions, there was a great famine, and many of the people perished. Poisonous serpents also swarmed on the land and destroyed many more. The animals began to flee before these serpents towards the south country, now known as South America, the northern part of which was afterwards called Zarahemla by the Nephites. Many perished by the way, but some escaped into the south country. The Lord caused that the serpents should pursue the animals

no farther; but they hedged up the way of the people, who followed them and ate the carcasses of the cattle that died. When, in their terrible extremity, they had consumed all these, they saw no other resource for sustaining life, and began to repent and cry to the Lord, and He again sent the rain to water the earth, which caused it to bring forth fruits as before.

Heth and all his household, except a descendant by the name of Shiz, perished by the famine. Shiz assumed the government, and labored again to establish a broken people. About five hundred years had now passed since the Jaredites left the Tower of Babel, and about two hundred and twenty-five years since the destructive war between Akish and his sons.

Shez, remembering the chastisements inflicted upon his fathers, established his kingdom in righteousness. His eldest son, who was also named Shez, rebelled against him; but he was slain by a robber on account of his great wealth. Shez built many cities, and the people began to spread again over the country. He was very old when he died, and was succeeded by his son Riplakish, who was a wicked man. He oppressed the people with heavy taxes, severe labor and imprisonment. He also afflicted them with his whoredoms and abominations. When he had reigned forty-two years, the people, unable to bear his tyranny and licentiousness any longer, rebelled against him, and a civil war was inaugurated in which he was killed, and his descendants driven out of the country.

This is the first and only account we have of a spontaneous rebellion of the people among the Jaredites. The historian has left us entirely to conjecture as to what kind of a government existed between the death of Riplakish and the restoration of the royal line.

After many years Morianton, a descendant of Riplakish, collected an army of outcasts and attacked the people. He conquered many cities, and the war was lengthy and severe. He finally succeeded in conquering the country and establishing himself as king. Although a wicked man, he proved to be a fair ruler. He gained the favor of the people by easing their burdens, and they confirmed his authority. He built many cities, and the people prospered and became very wealthy. He lived to be very old, and was succeeded in the government by his son Kim, eight years before his death. Kim was a wicked man, and therefore not favored of the Lord. His brother rebelled against him and kept him a captive during life. Levi, the son of Kim, remained in captivity after the death of his father forty-two years, when he made war against the king and obtained the kingdom. His reign was long and prosperous, and he was succeeded by his son Corom. Kish was the successor of Corom, and he in turn was succeeded by Lib. Lib was a good man. In his days the poisonous serpents, which had prevented the Jaredites from going into the south country for about four hundred years, were removed. This event took place about nine hundred years from the commencement of Jaredite history. The way was now opened for the people to go into what we call South America. They do not appear to have had any disposition to colonize the country, but preserved it a wilderness in which to hunt wild animals, which had become numerous from the increase of those driven there from the north by the serpents, during the reign of Heth. Lib built a city by the isthmus connecting the two countries. At this time the whole face of the north country, or North America, was covered with people. It is probable that the population of North America at this period of Jaredite history was quite as numerous as the pres-

ent. Occupying a very choice land, great prosperity was the natural result of peace, industry and commerce. They extracted all kinds of metals from ores, in obtaining which they cast up great heaps of earth. They were very ingenious in fine work. They manufactured silks, fine linen and all kinds of cloth with which to cover and adorn themselves. They made all kinds of tools for themselves and their animals to labor with, and also a variety of weapons of war.

Hearthom, the son of Lib, succeeded his father. After a reign of twenty-four years, he lost his kingdom, and spent the remainder of his days in captivity. His descendants for four generations, Heth, Aaron, Amnigaddah and Coriantum, also spent their days in captivity. Com, the son of Coriantum, drew away half of the kingdom and reigned over it forty-two years. He then attacked Amgid and conquered the remainder of the kingdom.

The historian does not inform us who usurped the government for the considerable period of over two hundred and fifty years.

(To be Continued.)

LEARN A TRADE.

BY ROLLO.

ONE of the best arguments that can be produced in favor of boys learning a trade, or becoming proficient in some branch of mechanical labor, has been going the rounds of the press lately. One of the enterprising reporters of an eastern paper has been investigating official prison reports, and has made a showing that should have a beneficial effect upon the youth of this generation and their parents as well. He has discovered that out of 489 convicts in the Ohio penitentiary, 305 were without trade. In the Minnesota prison, 130 out of 205 were in the same predicament; in the western Pennsylvania penitentiary, 310 out of 396; in the Illinois prison, 32 per cent. of the 1,500; and in the Michigan penitentiary, 60 per cent. of the 408. This conclusively shows the correctness of that old saying:

"Satan finds some mischief still
For idle hands to do."

It is as true now as when first uttered. Idleness and vice are boon companions. Without employment of some kind, a person is constantly liable to be led astray and to form bad habits. It is natural for a person to be wanting to do something, and if he does not have honorable employment, he will get that which is dishonorable, for human nature is frail and liable to err. We are well aware of the aversion existing in the minds of many would be aristocrats, with more vanity than sense, against mechanical labor, but that does not lessen the fact that the knowledge of a trade is a moral as well as financial benefit. Even suppose that through some turn of fortune's wheel you should be placed in a position where it would be unnecessary for you to follow your trade, you will find such knowledge a pillar of strength in the hour of need, a friend that will never desert you, and one that can not be taken from you. While health and strength remain to you, you will be always able to earn the bread you eat. The knowledge of mechanical labor should be considered just as much of a necessity as, if not more than, book learning; and in many instances were the time spent in learning some unnecessary accomplishment, applied to acquiring a trade it would prove of much more benefit to those concerned.

In proof of this assertion I might cite the many hundreds—yes, thousands—of young men throughout the United States, and I might say the world, who possess splendid educations, and who are drilled in all the supposed necessary accomplishments, but who are unable to find employment, the only market for which they are in any way fitted being overstocked already. Had they been instructed in some branch of mechanical labor, they might at least earn the bread they eat—which, by the way, is a great deal more than they accomplish now.

A young man of my acquaintance, writing from college to a friend in this city, said: "I am highly pleased with the progress I am making in my studies, but what I am to do for a living when I leave school I have no idea. There are dozens here who are in the same predicament, and many have expressed themselves as being perfectly willing, were it only possible, to exchange all that they have learned at college for the knowledge of some branch of mechanical labor."

Remember, boys, a trade is a sure and safe harbor; but ignorance in regard thereto is the rock upon which many persons have struck and gone down.

Horace Greeley once said: "It is a consolation to me to know that when the public is tired of me as an editor, I can follow the trade of printing or farming, and that while health and strength remain, ten thousand blockheads, taking offense at some article they do not understand, cannot drive me into the poorhouse."

SCIENTIFIC DIALOGUE

BY J. L. BARFOOT.

BETWEEN PRECEPTOR AND PUPIL.

PUPIL.—Some time ago you were pleased to tell about the creation, in the form of a dialogue. Would you object to answering me a few questions in relation to the new phase of thought that modern writers talk about? One of the old writers said there was nothing new under the sun in his day.

PRECEPTOR.—The phrase you allude to is a convenient one to express an idea which occupies the minds of a multitude of people who profess to be, and no doubt many of them are, searchers after truth by scientific methods. From the days of Pontius Pilate, and long before his time, the question, "what is truth?" has been asked and answered according to the views entertained by men in different ages. Now it is claimed that things should be examined under the new aspects which increased intelligence, aided by modern appliances, has put man in possession of.

PUPIL.—Do you think, sir, that men have great advantages to-day, compared with those who lived in the remote ages of the past?

PRECEPTOR.—Possibly they may have, for they have access to information relating to the ancients themselves, as well as the current knowledge of our own times. Men of great research are investigating; records are being translated with a view to put us in possession of the wisdom of the past ages. It is impossible to particularize in a short conversation all that is being done to rescue from oblivion and save from destruction, the works of primitive man.

PUPIL.—It is said that one of the pyramids gives evidence of very superior knowledge having been in possession of the builders. How can it be possible to determine that fact by a building so remarkable for simplicity of structure?

PRECEPTOR.—Here you will be able to see the advantage of this "modern phase of thought" you drew my attention to.

This very desire to accurately examine things, and the ability to do so by the aid of perfected instruments, has led to the most unexpected discoveries. It is found that the designers of the pyramid, and the builders also, were men profoundly versed in the sciences, and in possession also of the most perfect instruments.

PUPIL.—How long is it since this great pyramid was built?

PRECEPTOR.—By certain astronomical data furnished by the peculiarities of structure of the pyramid itself, calculations have been made by which it is seen that exactly 2,170 years before Christ the building was erected. So that in the year 1830 the pyramid was 4,000 years old. Can you remember any great event which took place in that year?

PUPIL.—Why, that was the year the Church was organized! The 6th of April, 1830, it was organized with six members.

PRECEPTOR.—This is a very remarkable coincidence, to say the least about it. Well, 4,000 years before this Church was organized, the Egyptians erected a pyramid, which was considered one of the wonders of the world for its magnitude. Now it is considered a marvel of this enlightened age, for the scientific accuracy of its architectural details, as well as its stupendous magnitude. In the first place, let us notice that the pyramid is truly square.

PUPIL.—This, I suppose, proves that they must have had instruments, for the sides would be equal and the angles right angles.

PRECEPTOR.—Yes; now you see the advantage of the knowledge you acquired at school. You could not make the correct inference you have done without that preliminary knowledge. Here you see the great advantage of education. But now I am going to tell you something which will convey to you an impression of even greater precision of measurement than that. The four corner stones, or sockets, on which the four stones of the corners rested, were perfectly horizontal and truly (that is, accurately) on the same level. Then the direction of the sides of the pyramid accurately corresponds to the four cardinal points. And the vertical height of the pyramid bears the same proportion to its circumference at the base, as the radius of a circle does to its circumference. Now, all these measures, angles and levels are accurate; not as an ordinary surveyor or builder would make them, but scientifically exact, and that to such an extent, that men in our day, with the most perfect instruments and all the refinements of geodetical science, cannot discover the least error in them.

PUPIL.—Will you, sir, favor me with the height of the great pyramid, as I shall have leisure during the holidays to make some calculations to determine the ratios you allude to?

PRECEPTOR.—You will be much interested if you take delight in mathematical studies, and you will probably discover some curious proportions in the pyramid measures and proportions. The vertical height of the pyramid was 486.25 English feet, or 233,1660 cubits. The pyramid cubit was 25.025 English inches. I shall now wish you much enjoyment in your researches, and shall be pleased in the coming year to renew our conversation.

BABIES IN BOOTS.—Where do you suppose Tartar mothers carry their children?

Not on their shoulders, nor on their hips, nor in their arms, nor at their backs, nor on their heads.


Well, I'm told they carry them in their boots! These are made of cloth, and each is large enough to hold a child five years old!

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, DECEMBER 15, 1878.

EDITORIAL THOUGHTS



WE have now reached the close of the Thirteenth Volume of the INSTRUCTOR. Thirteen years have passed since our paper made its first humble appearance in the literary world. During that period it has had its full share of those obstacles to meet and overcome, which generally imperil and often prove fatal to journalistic existence. We are pleased to be able to state, however, that the prospect for its future success, financially and otherwise, was never so bright before as it is at present. We have always aimed to give our readers the full worth of their money in profitable reading matter, and we have had abundant evidence that our efforts have been appreciated. Our patrons have generally viewed with charity the imperfections of the INSTRUCTOR in the past, and never failed to commend in it whatever was worthy. That there has always been much room for improvement we have been well aware, and yet we find satisfaction in reviewing the past history of our paper, and thinking of the good that has been accomplished by it. We believe the Latter-day Saints generally were never better prepared nor more willing to support such a journal than they are now, and we intend to do our best to make it worthy of their support.

As intimated in our last number, the INSTRUCTOR during the coming volume *will be enlarged to sixteen pages*, that is, one third larger than it is at present, which will give at least one third more reading matter. In addition to this, every copy will be bound in a colored paper cover, which will help to preserve the paper from wear and enable every subscriber to save his volume complete for binding. This latter fact should be an important consideration with every subscriber. In every case where it is possible the file of the papers should be saved and bound up at the close of the volume. The matter contained in the INSTRUCTOR is always interesting. It does not become stale with age. The first volume published is just as interesting to-day as when it was first issued, and probably much better appreciated than it was then, by the few who are so fortunate as to possess it, as it is so scarce. In future years all of the back volumes will become scarce and in demand, and those subscribers who have neglected to save their papers for binding will regret it.

It would afford us pleasure to be able to enlarge the paper with the beginning of the new volume, but this we cannot do, as we cannot get our new material on from the east in time, and besides we have a quantity of paper of our present size on hand, which we cannot afford to lose. We shall make this improvement, however, as early as April 1st, possibly before.

The addition to the size will, of course give scope for a greater diversity of matter, and this we shall try to furnish. We expect to number among our regular contributors the best writers our community affords. At the same time we shall be pleased

to have contributions from any who either have or have not contributed before to our columns. We invite all who have any faculty for writing or possess any literary aspirations to contribute. Whatever may be thus written and sent to us will meet with respectful consideration whether found worthy of space in our columns or not.

As the organ of the Sunday Schools among the Latter-day Saints, the INSTRUCTOR may still be looked to by those interested in Sunday school matters as the medium for their instruction. Then the Mutual Improvement Associations of both sexes will also receive due attention in our columns. We expect to advocate and sustain everything that tends to the religious, moral and intellectual advancement of the Latter-day Saints, particularly the young. While we do this we trust that all who are interested in the same cause will give the INSTRUCTOR their cordial support, and by their personal subscriptions and influence in its favor extend its circulation as much as possible. If they will do this we will be able not only to enlarge the paper as now promised, but also to make many other improvements in its pages.

IN the last number we alluded to the suffering that would probably exist during the present winter throughout most of the civilized nations, on account of the stagnation in business, famine and other causes. Late dispatches confirm our views therein expressed. A pitiful account is given of the condition of the poor in England. Great suffering already exists there, and the prospect is that by midwinter it will be much worse. Thousands and tens of thousands of operatives are out of employment in the manufacturing districts, and wages are so low that most of those who have work can barely earn enough to live upon. Add to this the fact that food is very high, potatoes even costing from \$1.25 to \$1.50 per bushel, and we can, perhaps, form some idea of the suffering that is likely to ensue. It is said that the condition of the poor there is "growing from bad to worse without the remotest prospect of a remedy." The same might be said of almost every other nation. The latest reports from China state that 7,600,000 people have died of starvation in the recent famine that has prevailed in that country. Think of that! It is hard to realize the immensity of the number without a comparison. That is almost one-fifth of the number of inhabitants in the United States! And it is said that 5,000,000 of that number have died in one province.

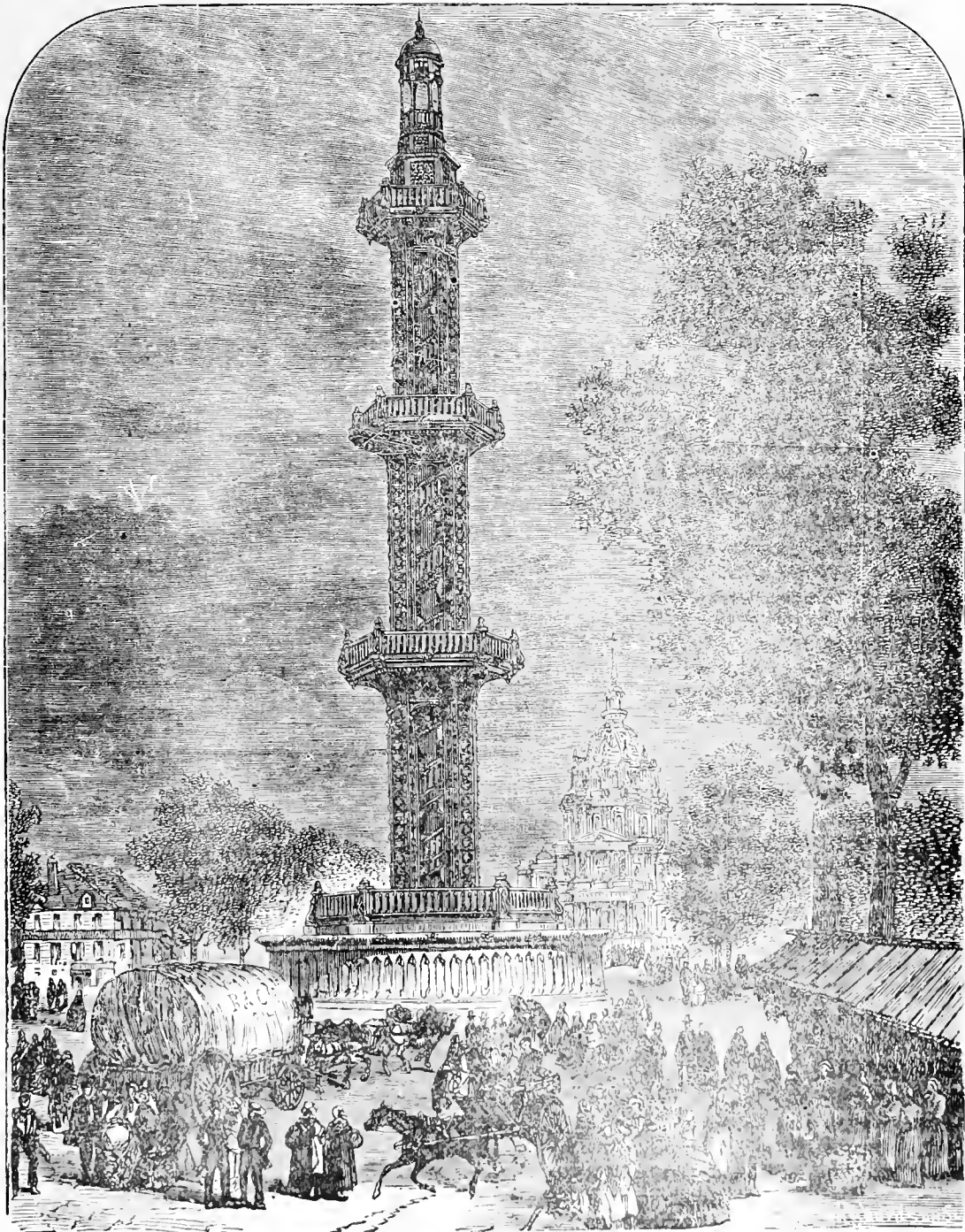
Appearances certainly indicate that the judgments of the Almighty, predicted by prophets, ancient and modern, have already commenced. Our readers cannot be too thankful to the Lord for their peaceful surroundings and pleasant homes. They should remember too, that it is only by living pure lives and keeping the commandments of God that they can escape the scourges that are to be "poured out upon all nations."

ORIGIN OF A FAMILIAR PROVERB.—The proverb, "Those who live in glass houses should not throw stones," dates back to the union of England and Scotland, at which time London was inundated with Scotchmen. This did not please the Duke of Buckingham, who organized a movement against them, and parties were formed who went about nightly to break their windows. In retaliation, a party of Scotchmen smashed the windows of the duke's mansion, which stood in St. Martin's Fields, and had so many windows that it went by the name of the Glass House. The duke appealed to the king, who replied, "Steenie, Steenie, those who live in glass houses should be carefu' how they fling stanes."

ARTESIAN WELLS.

ALL of our young readers have heard of artesian wells, though probably few of them have ever seen one. They are so named from the province of Artois, in France, anciently called Artesium, in which they have a long time been in use. They

They are somewhat of a novelty in our Territory, the only one that we are aware of being at Grantsville, Tooele County. It is probable, however, that more attention will be paid to such a source of water supply in the future, and we may expect them soon to become more common. It is considered by scientific men that our mountain valleys offer the very best



appear to have been known to the ancients, being occasionally alluded to by some of their writers. The Chinese also used them at an early period. Artesian wells are small holes sunk in the earth by boring, through which currents of water, struck at great depths, rise toward the surface, and sometimes flow over.

natural facilities for the production of artesian wells. Should this prove to be the case, there are many thousands of acres of land in our Territory, now barren and useless, that in future years will be cultivated, and watered by the under-ground streams, brought to the surface by means of these wells. Some years since an attempt was made to bore one of these wells in

St. George, but although a considerable depth was reached, it did not prove successful. During the past summer the municipal officers of Salt Lake City decided to sink such a well immediately north of the city cemetery. The work is under the direction of Mr. Pierce, who has had an extensive experience at the business, but it is progressing but slowly, owing to the obstacles met with. In ordinary soils or in solid rock the boring can be prosecuted with ease with such machinery as Mr. Pierce has. He states that he has sunk a seven inch well to the depth of 127 feet in one day, and in one case to the depth of 730 feet in 8 days: but the present job is the most difficult he has even undertaken. He has encountered at almost every foot of the way down loose gravel, quicksand or the hardest kind of cobble stones, requiring a pipe, or tube, to be sunk as fast as the well is bored, to prevent the loose materials surrounding from settling in and filling it up. The sinking of this tube is the most difficult job of all. The boring and pumping, or cleaning out, of any certain depth can be done in about a twentieth part of the time that it takes to sink the tubing the same distance. A depth of 326 feet has now been reached without striking bed-rock, or any considerable stream of water, although there is fifty feet of water in the well; but Mr. Pierce is sanguine that he will yet succeed.

Streams of water brought to the surface by artesian wells must have their source in some more elevated region, and must be confined between strata of rock or clay, upon the same principle that water is brought into our houses in Salt Lake City through pipes conveyed under-ground all the way from City Creek Canyon, a point of much greater altitude than the tops of our houses.

Water finds its way down into the earth by flowing into the crevices and chasms of the rocks, and by percolating through the porous strata. In a region of lime-stone rocks it hollows out for itself its own bed, by dissolving the limestone, and even in this way produces great caves. The large streams that flow through these, and the innumerable little subterranean rivulets, circulate between the layers of rock, seeking constantly lower levels. When forced by the pressure behind they are pushed up through any apertures they meet, or that are opened for them, and flow out as springs or as artesian wells.

Under-ground currents are met with frequently at different depths, confined between different strata of rock, and having no connection with each other. If the first supplies struck do not rise to the desired height, the boring is continued in search of others below that will. It is sometimes the case that the head of water is at so high an elevation that the column bursts forth from the ground as a fountain, throwing up a continual stream. By raising the water above the surface in a pipe, and letting it flow over, convenient water power is obtained. Artesian wells are applied to this purpose at many localities in France; the quantity of water they supply being found sufficient to run heavy machinery. These wells are particularly valuable in a region where water is difficult to be obtained. Upon arid plains and prairies, or limestone formations, through which the surface water soon finds its way and is lost, they are of great importance. The natives of some parts of the Desert of Sahara, have sunk them with success to the depth of 1,200 feet.

The hot springs that flow out to the surface in our Territory and many other parts of the world are natural artesian wells rising from great depths. Warm water obtained by artesian wells has been applied to useful purposes connected with manufacturing. In Wurtemberg, large manufactories are warmed by the water being sent through them in metallic pipes. A constant temperature of 47° is thus maintained when the tem-

perature without is at zero. Hospitals and greenhouses are also kept warm in the same manner.

The engraving given herewith represents the artesian well of Grenelle, in the Paris basin, which is famous as the deepest in that region. Seven years and two months of constant labor were devoted to the boring—the rock being extremely difficult to pierce. At the depth of 1,254 feet, the tubing broke off, and fell with 270 feet of rods to the bottom of the hole. Fifteen months were spent in breaking these and extracting them in pieces. At 1,500 feet the government would have abandoned the enterprise but for the urgent appeals of M. Arago. It was continued. On February 26, 1841, at the depth of 1,792 feet, the boring rod suddenly penetrated the arch of rock over the subterranean water and fell several yards. In a few hours the water rose to the surface in an immense volume, and with great violence, bringing up sand and mud. To check the supply it has been found necessary to raise a vertical pipe many feet into the air, in which the water rises and flows over. Its temperature is uniformly 82° F. The extreme depth is 1,806 feet. The water is perfectly limpid, and flows at the rate of 50,000 gallons in twenty-four hours. This is the well that is made use of for warming the hospitals at Grenelle.

Artesian wells, sunk for bringing up salt water, are common in the United States, especially in New York, Pennsylvania and Virginia. The deepest well in this country is that sunk at St. Louis, Mo. This has reached the enormous depth of 3,843 feet, or in that locality, 3,000 feet below the sea level. This would give a water pressure at the bottom of 1,293 pounds to the square inch. The deepest bore in the world is one begun as a salt mine and yet incomplected, at the village of Sprenburg, some twenty miles from Berlin. Its present depth is 4,194 feet.

Artesian wells have been in use in China from time immemorial, and those nations claiming to be most enlightened have been glad to adopt, quite recently, some portions of the Chinese process, as being a decided improvement upon their own. The artesian wells in China are counted by tens of thousands.

ALLSTON'S PRAYER.

BY G. M. O.

FIRST on the list of American painters, and deservedly so, stands the name of Washington Allston. "The man among modern painters," writes a distinguished biographer, "who, in tone of mind, spiritual sympathies, in scope, aptitude, habits of life, literary and social tastes, in character, artistic achievement, and even personal appearance, most nearly resembled our ideal of an old master, was born and bred in the New World, and, as it were, almost intuitively developed those tendencies and traits."

He was born in Waccamaw County, South Carolina, on his father's plantation, November 5, 1779. His temperament was highly nervous, his mind quick and active and his sensibility acute. As usual under such conditions, his health was delicate, and thus in his youth it became necessary to send him north, that a more bracing climate than his native State afforded might build up and stimulate a more harmonious physical development. At this time there was no town in New England that could boast of a more cultivated and wealthy community than Newport, R. I. Here, at the age of seven, for the benefit of his health, young Allston was sent, and for ten years made it his home. While here as a school

boy, his artistic proclivities were first developed and encouraged by a manufacturer of quadrants and compasses, by the name of King, who had a partial artistic education; and, in fact, sometimes painted a portrait.

From Newport, Allston removed to Harvard College, in Connecticut, and while an undergraduate, pursuing his studies at this university, his leisure hours were given to sketching, copying, drawing and investigating the principles and laws of color.

After leaving the academy in 1800, he returned to Charleston, S. C., where he found Malbone and Charles Frazer, two old artist friends; and, to use his own words, "forthwith set up a picture manufactory" in that place. But here he was not to remain long. Seventy-five years ago the day dream of the young American artist was the visit to Europe, anticipating the glorious sights and rambles over the sketching grounds of the old masters; and, above all, the feast of enjoyment and delight in studying the noble works of art, the *chefs d'œuvre* of every school.

A short time after his arrival in Charleston, our young painter arranged to accompany his friend Malbone, and in 1801 embarked for London, to extend his art studies in that great metropolis. He immediately became a student of the Royal Academy, then under the presidency of his countryman Benjamin West. The integrity and benevolence of West won the confidence of Allston, and they soon became fast friends. Stewart, Newton, Leslie, Irving, Coleridge, Dr. Moore, and other celebrities who have since become distinguished, were early associated with Allston, on whom they conferred the flattering title of the "American Titian."

But penniless friends and empty titles paid no board bills, and our young painter was forced to struggle on in poverty and want. No one but the painter himself could tell how hard was the task, how exhausting the labor—the close application all the day at his easel, the hours of toil drawing at the academy at night—and all with little encouragement and less to eat.

Once the tempter almost mastered him. He had sold a picture for a considerable sum, when, as he sat alone at evening, the idea occurred to him that the subject, to a perverted taste and prurient imagination, might have an immoral effect. He instantly returned the money and regained and destroyed the painting. But he relates with much solemnity that keen deprivation and bitter discouragement followed, and it was through the most adverse circumstances that he managed to finish his large picture, "Uriel Seated in the Sun," and hang it on exhibition in the academy.

With the subsiding excitement and relaxation of energies which followed the completion of the picture, the starving and almost friendless artist returned to his cheerless and lonely painting room. Far, far from home, a stranger in a strange land, penniless and almost heart-broken, what could, what should he do! Brooding, almost distracted in the depths of his despair, he was suddenly lifted, as it were, out from his sorrow by some strange influence that bade him seek for aid from Him who giveth all.

Quietly and submissively, Allston bowed himself before God and asked in faith for the needed aid and comfort. And lo! scarcely had his earnest appeal ceased when the sharp rap of a visitor sounded on the door. It was the Hon. Lord Egremont, who came with money to buy, and the influential prestige that established the fame of Allston! The artist's prayer was answered.

Stimulated by his success, and still relying and seeking for aid through prayer, Allston rose step by step to the proud

position his countrymen have accorded to him. His literary claims have been thrown into the shade only by the consideration of his artistic fame. His versatility, invention and expressive power of language, as evinced in the few poems and prose pieces he has written, show that had he followed the bent of his inclination with the pen, he would have been no less successful than with the brush.

About midnight on Sunday, July 9th, 1843, after a week of steady labor on his picture, "Belshazzar's Feast," he suddenly but gently expired, from an attack of heart disease. He was in the 64th year of his age. His burial, by request, took place by torch-light, "and thus," writes his biographer, "closed, in tranquil beauty and wise self-possession of his transcendent faculties, the artist-life and earthly being of Washington Allston."

Curiosities in Human Food.

(Continued.)

AS to the food of the Chinese, it varies according to the wealth of the individual, so that a man of property would not think of eating the food which the poor man thinks luxurious. In fact, it is much the same as with ourselves, so that it is impossible to make the dietary of one station the staple for that of the nation in general. There are a few other articles of food, however, in addition to the birds' nest soup, which we must not omit to mention. One, which is not generally known, is rather graphically described by Mr. Milne: "Like other Chinese, he (that is, a Chinese officer named La) invited me to dine with him on an early day after our acquaintance was formed. On this occasion I met at his table with a peculiar dish, which I had never seen under the roof of any other host, though I was informed that it was not a monopoly of Mr. Le's taste.

"When our party of six had seated themselves at the centre table, my attention was attracted by a covered dish, something unusual at a Chinese meal. On a certain signal, the cover was removed, and presently the face of the table was covered with juvenile crabs, which made their exodus from the dish with all possible rapidity. The crabs had been thrown into a plate of vinegar just as the company sat down, such an immersion making them more brisk and lively than usual. But the sprightly sport of the infant crabs was soon checked by each guest seizing which he could, dashing it into his mouth, and swallowing the whole morsel without ceremony.

"Determined to do as the Chinese did, I tried this novelty also with one. With two I succeeded, finding the shell soft and gelatinous, for they were tiny creatures, not more than a day or two old. But I was compelled to give in to the third, who had resolved to take vengeance, and gave my lower lip a nip so sharp and severe as to make me relinquish my hold, and likewise desist from any further experiment of this nature."

The Chinese utilize in the way of food almost everything within their reach that is edible. Among the articles that the lower classes make use of we find mentioned "frogs, cats, dogs, wharf rats, sea slugs, sharks, bats, and caterpillar soup." The most striking peculiarity about their manner of eating is their use of "chop-sticks," as the two little rods are called, with which they carry their solid food to their mouths. "Kwai-tsze" is the Chinese name of these sticks, the definition

of which is said to be "nimble-lads"—quite an appropriate title, considering the dextrous manner in which they are used. These little implements are both held in the right hand and the manner of using them is thus described by a writer on Chinese customs:

"One of them is taken much as a pen is held, except that, instead of being held by the thumb and forefinger, it passes between the tips of the second and third fingers. This chopstick is always kept stationary. The second chopstick is held lightly between the thumb and forefinger, and can be worked so as to press with its tip against the point of the other, and act after the manner of pincers.

"The adroitness displayed by the Chinese in the use of these implements is worthy of all admiration. I have seen them pick up single grains of rice with the chopsticks, dip them in soy, and carry them to the mouth with perfect precision; and, indeed, after some few lessons, I could do it tolerably well myself. In eating rice after the usual manner, the tips of the chopsticks are crossed, and the rice lifted with them as if on a spoon. If, however, the man be very hungry, he does not trouble himself about such refinements, but holds the bowl to his lips, and scoops the rice into his mouth with a celerity that must be seen to be believed. In point of speed a spoon would be nothing compared with the chopstick."

We would think it rather strange in our country for a person to carry his knife fork, spoon, etc., with him when he went to a friend's to dine, but in China every person who can afford it has his chopstick case hanging from his girdle. This case is made of different materials, such as shagreen, tortoise shell, and ivory. It generally contains the two chopsticks, the knife, and a flat ivory toothpick. Sometimes, however, a wealthy man will carry a much more complicated set of table apparatus. Besides the usual chopstick, the knife, and the toothpick, there is a spoon for eating soup, a neat little saucer for soy, and a peculiar two-pronged fork.

(To be Continued.)

Y. M. M. I. A.

IT is presumed that all the Mutual Improvement Associations among the Latter-day Saints have commenced holding weekly sessions for the winter season. We may take this occasion to remind the members that the amount of benefit or improvement that they will derive from their connection with such associations will depend principally upon the individual exertions they make. The manner in which they spend their leisure time during the week, the kind of company they keep, and the reading they indulge in would furnish us with a safe index upon which to predicate their probable improvement. Much depend upon the management of the officers of these associations, but much more upon the willingness and determination of the members to follow their counsel and act upon what they recommend. Very little improvement is likely to result from these associations if the members depend for benefit only upon the practice they gain or the lessons they learn at their general meetings. One important point that should be kept in view by all the officers of associations is, to give every member something to do to employ his or her leisure time between meetings. The old saying, "The idle man's brain is the devil's workshop," should be remembered. If the members have nothing profitable to study they may apply themselves to something which is not profitable, or they may fall into slothful habits which will be hard to overcome. Most of the

associations have adopted the study of the Bible, Book of Mormon, Church history, etc. Many of them, however, do not pursue these studies in a systematic order. Were they to do so, not only those appointed to speak upon the subjects, but all the members, could study them at their leisure in consecutive order, and thus the facts, dates, principles, etc., would be better impressed upon their memories than they would be by a mere narration of them at a meeting.

A system of visiting from one association to another has been inaugurated in Salt Lake City, corresponding with the inter-missionary labor adopted in other parts of the Territory. The twenty-one Wards of the City are formed into one circuit. The visiting was commenced the last week of November by each association sending two of its members to visit that of the next Ward according to number, the 21st Ward following the 1st. The first week in December each association sent two others of its members to visit that of the next Ward but one, and so on, continuing each week. These visitors listen to and witness the exercises of the association which they visit, and previous to the close of the meeting are granted the privilege of briefly addressing the members, offering encouragement, bearing their testimony or speaking as they may feel led to. These visitors at the next meeting of their own association report their visit. This system, if persevered in, must result in great good. Through it a fraternal feeling will be developed, the best methods and ideas in possession of the various associations will become generally known and adopted, and a spirit of emulation will be infused among the young people.

For the benefit of visitors we herewith give the evenings upon which the Y. M. M. I. A. of the various Wards meet:

The 1st Ward on Monday, the 5th, 6th, 7th, 8th, 9th, 11th, 12th, 15th, 16th, 17th and 19th on Tuesday; the 2nd, 3rd, 14th, 18th and 21st on Wednesday; the 4th and 20th on Thursday.

THE SABBATH SCHOOL.

TUNE—"The Beautiful River."

To the Sabbath School we'll gather,
And on that sacred day
Seek for true and holy pleasure,
In the Lord's appointed way.

CHORUS:

Come, let us gather to the Sabbath School,
The beautiful, the beautiful Sabbath School,
Gather, gather, gather, to the Sabbath School,
On this the Lord's own day.

On the joyful Sabbath morning,
With our hearts so full of joy,
Gladly heed our teacher's warning,
And our minds in truth employ.

There we'll meet with smiling faces,
There we'll put away all frowns,
There we'll gladly take our places,
There our joy and songs abound.

There our teachers kindly greet us,
There they strive our hearts to cheer,
There God's Spirit does assist us,
To receive the truths we hear.

Soon we shall be counted worthy
To perform some noble part;
Then we cannot learn too early
In the gospel plan to start.

W. D. OWEN.

Correspondence.

SALT LAKE CITY, Dec. 4, 1878.

Editor Juvenile Instructor:

DEAR BROTHER:—Permit me to offer a few items concerning the monthly meeting of the Sunday School Union, held on Monday, Dec. 2nd, 1878, in the 14th Ward meeting house. The business before the meeting being rather unusual, I thought a brief synopsis might interest those of your readers who did not attend. The hall was crowded, many being unable to obtain seats. The singing, which was furnished by the 13th Ward choir, was excellent. The Azalea Glee Club, being present, also rendered a selection very effectively.

A good feeling prevailed, and great liberty was enjoyed by the speakers.

Assistant Superintendent Geo. Goddard presided. President A. M. Cannon and his counselor, D. O. Calder, were present.

The names of four brethren who had been selected to act as missionaries to the Sunday schools in the Salt Lake Stake of Zion, (and who had been approved by the council of the Apostles) were presented and sustained by vote. These brethren were F. A. Mitchell, John C. Cutler, Stephen Marks and Levi W. Richards. They were asked to express their feelings in regard to their appointment, which each did by a few remarks expressive of his appreciation of the honor conferred upon him.

They were then set apart by the laying on of hands. Brothers Willes and Evans were also set apart, as assistants to Brother Goddard, and the latter, at his request, was blessed. It is expected that these brethren will not only continue their labors among the Sunday schools of the Salt Lake Stake, as the superintendents of the same, but also visit schools in other Stakes. In the latter case Brother Goddard will act as assistant to General Superintendent Geo. Q. Cannon, and Brothers Willes and Evans as missionaries, subject to the presidency of the Stakes they may visit.

This is the first case of which I am aware of persons being set apart by the laying on of hands for Sunday school labor. A solemn feeling prevailed and great freedom was experienced by the Stake presidency in confirming. Many blessings were promised, and many hearty amens were repeated.

Brother Goddard stated that the Sunday school labors had so increased that the superintendency needed more help. This help had now been given them, for which he felt thankful. He then appointed them to travel by twos, Brothers Mitchell and Richards to visit all the Sunday schools east of Main Street, and Marks and Cutler on the west side, and hoped they would be received as servants of God.

President Angus M. Cannon gave a brief account of his early life, and the obstacles that stood in the way of his getting an education, through being mobbed and driven with the Saints by so-called religionists, who were of the same class that now go begging for funds to "educate Mormon children." He denounced the practice of patronizing their schools, and predicted that children attending them would grow up infidels to our faith. He gave some very wise counsel to the priesthood, stated that each Stake of Zion had its own organization, and that he could not set any one apart to labor outside of the Stake he presided over and that the brethren must consider themselves subject to the counsel of the Bishops of the different Wards where they visited. He also considered it very essential that the Bishops or their counselors should attend the schools personally, and administer the sacrament.

Brother David O. Calder expressed the pleasure he felt at seeing so many present who were interested in giving a religious training to the children of the Latter-day Saints, who must ere long occupy a prominent position in the great latter day work. He encouraged the teachers in their labor of love, and asked God to bless them.

The meeting adjourned till January 6, 1879.

2

Chapter for the Little Ones.

WISDOM.

Do you know what it is to be wise? I will tell you, if you do not.

To be wise is to know the will of the Lord and to do it.

Boys and girls who learn to read and spell may be wise, for they can read good books and learn God's will from them.

Boys who play ball on Sun-day, or who smoke, or tell things that are not true, or say bad words, or do not mind their fathers and mothers are not wise. The Lord has said we should do none of these things.

There is much for us to learn, if we want to be wise. Much that God has been so kind as to tell to good men, and have them put in books, so that all may learn them. And much that we hear good men say from time to time.

If we are good too, and try to be wise, the Lord will make us think of good things that we may not have heard or read. Thus we will grow to be wise. LULA.

MYSTERIES OF A LUMP OF COAL.—For years no one supposed that a lump of soft coal, dug from its mine or bed in the earth, possessed any other quality than being combustible, or was valuable for any other purpose than that of fuel. It was next found that it would afford a gas which was combustible, which chemical analysis proved to be carbo-hydrogen. In process of time mechanical and chemical ingenuity devised a mode of manufacturing this gas, and applying it to the lighting of buildings and cities on a large scale. In doing this, other products of distillation were developed, until, step by step, the following ingredients for materials are extracted from it: 1. An excellent oil to supply lighthouses, equal to the best sperm oil, at lower cost. 2. Benzole—a light sort of ethereal fluid, which evaporates easily, and, combined with vapor or moist air, is used for the purpose of portable gas lamps, so-called. 3. Naphtha—a heavy fluid, useful to dissolve gutta serena, India rubber, etc. 4. An excellent oil for lubricating purposes. 5. Asphaltum, which is a black, solid substance, used in making varnishes, covering roofs, and covering over vaults. 6. Paraffine—a white crystalline substance, resembling white wax, which can be made into beautiful candles; it melts at a temperature of 110 degrees, and affords an excellent light. All these substances are now made from soft coal.

WELCOME, WELCOME.

(Duet and Accompaniment.)

WORDS BY GEO. MANWARING.

MUSIC FROM THE GERMAN.

Welcome, welcome, happy greeting, Hail to friends and teachers dear: Joyful, joyful is the
meeting Of the lov'd ones gather'd here; Sweetest joys that children know
Find we in the Sabbath school; 'Tis in-deed a heav'n be-low In the Sabbath school.

Welcome, welcome we are singing,
Happy hours of praise and prayer;
And our glad hosannahs ringing,
Rend this holy Sabbath air.
Every heart is full of joy,
While we join in cheerful lays;
Sweet the moments we employ
In our Savior's praise.

Oh! how gladly do we gather
In this holy, happy place;
Gladly praise our Heavenly Father
For the mercies of His grace.
Sweetest joys that children know,
Find we in the Sabbath school;
'Tis indeed a heaven below,
In the Sabbath school.

CHARADE.

BY LULA.

I am composed of letters six,
But there are many ways to mix
These letters into different style,
Forming a dozen words or more;
But this is scarcely worth our while—
We'll just commence with my first four;
And here we have a baneful thing,
First crawling, then upon the wing,
Doing great mischief here and there,
Warning the house-wife to beware;
But add my two remaining letters
And all mankind become my debtors—
For, without me upon the earth,
No man, nor beast, nor fowl hath birth.
In my true self, though great or small,
I am the light and joy of all;
In youth the fondest, gentlest creature,
In age the kindest, mildest teacher—
The best and noblest men that live,
To my meek name great reverence give.
Friends, think not I am talking vainly,
When of myself I speak so plainly,
I think that all of you may guess me,
If but to show you own and bless me.

THE answers to the Charades published in No. 22 are VERMONT and BOX ELDER. We have received correct solutions from Mattie Cooper and Linnie Cutler, West Jordan; Charles H. Bliss, Temple Rock Quarry; Wm. M. Dye, Riverdale; Mary Stewart, Provo; Hans Peter Hansen, Moroni; Gladys Coombs, Payson; M. T. Jeffries, Grantsville; E. Nielsen, Logan; M. H. Dalley, Summit; Frank Bybee, Manti; W. G. Brewer, Hennefer; Mary Hansen Tridal, Bear River City; G. H. Draper, Herriman; Sarah J. Perkins, Parowan; Lillie E. A. Duke, Josiah Burrows, H. J. Wallace, W. R. Wallace, Alice Ellsmore, Joseph H. Kelson, Lucy Golightly, Mark Golightly, D. H. Lambert and Ernestine E. Holling, Salt Lake City.

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